

[p.171a]

Sierra Tarascans

Some children walk

868
145 as early as 8 months, but most later, and some not until 2 years.

It is said that children begin to speak between the ages of 18 and 24 months. The parents pronounce words for the child, encouraging it to repeat them. The first words are said to be papá, mamá, ueksínga ("I want"), and auáka ("eat").

The teeth normally appear about the time tortillas are first fed, that is at about 8 months.

863 Toilet training is not rigorous and little is done until the child is able to walk. Up to this
854 time the infant is usually kept in a diaperlike piece of cloth which is changed when soiled. A shirtlike garment and, at an early age, a small straw hat are the usual clothing. Occasionally children learn toilet control before they walk. Probably this is due to training by the mother, but informants were unaware of any efforts in this direction. Even when the infant walks, training is evidently indirect. If the child persists in urinating, after a time the mother cuts down its liquid intake and refuses to change it immediately when its garments are wet. Small children evacuate the bowels normally once in the day and once at night if they have learned some control; when a little larger, they evacuate once a day. The only control recognized by informants was through fixed feeding schedules. Undoubtedly there is more than this, but there were few opportunities of observation and much of the control apparently was so commonplace that informants (who had to be mainly men) were unaware of it. It was felt, however, that in the occasional cases where a child had not learned control at the proper age it was because of carelessness on the part of the mother. In
[155] general, however, there seems little stress or emotional overtones about the training problem.

854 As soon as children begin to walk, they are dressed in miniature replicas of adult garments.
291 In all cases observed, imitations of the traditional garb were worn. Little girls wore a tiny *rollo*, while boys wore cotton trousers and shirt. At the age of 2 or 3 the ears of little
854 girls are pierced by their mothers, using a
304 needle. A bit of straw is used to keep the openings clear until earrings are provided, which is usually done very soon afterward. The operation is purely for beauty and is not

141 no significant difference in head form as measured by the average cephalic index. Also, although facial breadth is characteristically wider in Mongoloids than in other peoples, the Indians of each sex in this series are not broader in the face than the Mestizos—either in respect to bizygomatic diameter or when this is taken as a ratio of the total facial height—or of the upper facial height. When it comes to stature, however, the Indians of both sexes tend to be shorter on the average than the respective Mestizos. A previous study indicates that differences in stature are found between individuals in the same series who had spent some of their formative years as temporary migrants to the United States and those who had remained in Mexico.³ Such differences represent the effects of milieu. It is quite possible, therefore, that any variations in stature between so-called Indians and Mestizos are also due to factors in their conditions of life—especially diet—rather than to any inherited racial differences between the two groups.

144
142 Most of the traits which would be expected to distinguish American Indians from Europeans are descriptive attributes which have been counted rather than measured. Among these are dark brown eyes, black hair, straight hair, prominent cheek bones (malar), and markedly concave front teeth (shovel-shaped incisors). These traits are in fact slightly more common in the Indians than in the Mestizos (See figures 1-5). Among males, all five of these characteristics are found in 33 per cent of 97 Indians, but they also occur in 19 per cent of 100 Mestizos. The only males to lack all five factors are four of the 100 Mestizos. For the females the five characters are all found in 29 per cent of 55 Indians and in 21 per cent of 72 Mestizos. None of the females examined lacked all of these Mongoloid traits. As far as these particular features are concerned most of the members of the community, whether regarded as Indians or not, show some Indian characteristics.

There are other conditions which are considered Mongoloid. A fold of the upper eyelid which covers the inner corner of the free lash-bearing margin (internal epicanthic fold) is one of them. General deficiency of facial and bodily hair is another such trait. Jutting of the teeth (prognathism) is a third. As will be seen in figures 6-8, however, neither eye-folds, mid-digital hair on the back of the fingers, nor prognathism differentiates Indians from Mestizos in this group of Mexicans.

145 A higher proportion of the persons categorized as Indians falls in the older age groups. As some traits are affected by age, it is necessary to make allowance for this factor. For instance, eye-folds tend to shift from internal to external types with age; yet age by age in this series similar proportions of the various types are found in Indians and Mestizos.

³ Gabriel W. Lasker, "Environmental Growth Factors and Selective Migration," *Human Biology*, 24: 205-220 (1952).

- 145 Alveolar prognathism decreases with loss of teeth in old age and this trait has therefore been excluded from consideration, but extent of jut of the whole face (which is not noticeably affected by age) is not different between Mestizos and Indians. Some important characteristics of hair tend to change with age. Texture, baldness, greying, mustache and beard development and tendency to concurrency of the eyebrows are therefore excluded from detailed consideration; none show any close correlation with ascribed "race," however.

186 In summary, one may repeat that in the Mexican community under
144 consideration, practically the whole range of physical types occurs both in individuals whose parents are described as Indians and in those whose parents are considered to be Mestizos or Spanish. It is clear therefore that the physical appearance of the people cannot enter appreciably into their categorization of themselves. This supplements direct evidence that the ethnic identification is considered a cultural and linguistic matter and eliminates the possibility that considerations based on biological race significantly enter into the judgments.